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Leaves of Healing

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90th Anniversary OF THE FOUNDING OF THE CHRISTIAN CATHOLIC CHURCH

Part I

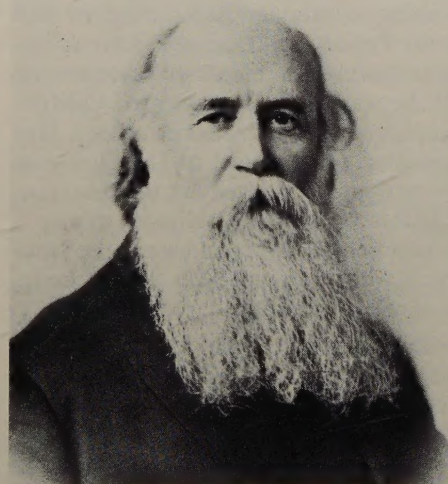
The Life and Work of John Alexander Dowie and the Founding of the Christian Catholic Church 90 Years Ago - On February 22, 1896

Note: Source material for this article drawn from "The Life and Work of John Alexander Dowie" by Anton Arms, Overseer in the Christian Catholic Church, and published by the Church, date unknown but probably in the late 1930's. Also from "A Voice from Zion," containing verbatim reports of the two General Conferences held on January 2nd and February 5th and the Formation of the Church on February 2, 1896, and printed in February of 1898, by the Zion Printing and Publishing House.

John Alexander Dowie holds a unique and definite place in the development of apostolic ideals for the Church of the Twentieth Century. Single handed as Elijah of old, he denounced the decadent order of the day, and protested mightily against the apostasy, both of Protestant and the Catholic divisions of the Church, and heralded a New Day a Thousand Years, when Jehovah would hold sway over a redeemed people and on a renewed earth.

Like a clap of thunder out of a clear sky, John Alexander Dowie started on a world-wide mission of setting forth

from the Word of God, and putting into practice, the ideas, ideals and principles of the coming Messianic Kingdom; and thereby succeeded in making "Zion" a household word throughout the whole world.



John Alexander Dowie

He fearlessly denounced evil in high and low places and tore off the mask of hypocrisy from unfaithful shepherds behind the pulpit. While others were los-

ing confidence in the Bible as God's inerrant Word, he declared the Bible to be the Inspired Word of God, and devoted himself to unfolding the unchangeable covenants of God, to calling sinners to repentance, and to praying the prayer of faith for the sick and dying.

Sudden and unexpected as was his entry upon the public arena, so sudden and unexpected, also, was his exit and demise, compelling thousands of devoted followers to whom God's Inspired Word had been a sealed Book, to acknowledge that his faithful ministry had resulted in making the Bible a "NEW BOOK" to them.

Early Conversion and Training

John Alexander Dowie was born in Edinburgh, Scotland, May 25, 1847, of godly parents. Being an unusually gifted child, he read the Bible through at age six, and had a definite experience of conversion at seven. His mother and father were led of God to call him "John Alexander," praying that he would become what his name signified: "By the grace of God," and "A helper of men."

Emigration to Australia

In the year 1860, his parents emigrated to Australia, a journey of six months. Young Dowie used this time to read and meditate on Divine things. Upon arriving in Australia, he found occupation in his uncle's shoe shop, as a salesman.

At this time, he was suffering from chronic indigestion. He was brought to trust in God for healing, and in answer to prayer was completely delivered from this trouble, at the age of sixteen; though as yet he had no conception of the real meaning of Divine healing, as set forth in the Word of God.

In 1867, he returned to Edinburgh to continue his education in the University and theological halls of that city. He returned to Australia in 1872, intending to enter the ministry of the Congregational Church.

Occupying pastorates for a time in Alma and Sydney, he finally took charge of the church in Newton, suburb of Sydney, in 1873, and was married to Miss Jeanie Dowie, May 26, 1876.

The Plague at Newton

At this particular time, a great plague was sweeping through Australia, carrying away many people. John Alexander Dowie, as a young pastor, himself officiated at more than forty funerals within a few weeks. Sitting with bowed and sorrowful head, because of the afflicted people of his parish, he cried to God with bitter tears for some message wherewith to comfort them. The beautiful words of Acts 10:38 stood out before him, in this trying hour, revealing Satan as the Defiler and Christ as the Healer of His people! He saw the way of life and healing, and asked God to enable him to preach that Word to the sick and dying, and to tell them how Satan still defiles and Jesus still delivers; for "HE IS JUST THE SAME TODAY."

Just at this time, loud raps were heard at the door of the parsonage, and two panting messengers called him to come at once to their home and pray for their sister Mary, who was dying of the plague. Hatless, Dr. Dowie ran down the street, and entered the room of the dying girl.

The family doctor, a good Christian gentleman, was present and said to Dr. Dowie: "Sir, are not God's ways mysterious?"

Dr. Dowie replied: "God's ways! How dare you call that God's way of bringing His children from earth to Heaven! No sir! That is the Devil's work!"

The young pastor asked the physician to join with him in prayer. He refused, leaving the house; but these words kept burning in the heart of Dr. Dowie:

How God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing

good, and healing all that were oppressed of the Devil: For God was with Him" — Acts 10:38).

After he had offered a brief prayer, calling upon God, in the Name of the Lord Jesus Christ, in the Power of the Holy Spirit, to manifest His healing Power, the girl fell into a calm sleep. After a bit, Dr. Dowie aroused her from sleep and found her ready to take nourishment; and soon she was fully restored.

International Divine Healing Association

Many others were healed as a result of his ministry in Australia. He took up evangelistic work in the year 1878, and moved to Melbourne in 1882. He became a bold and defiant champion against use of the accursed liquor, tobacco and drugs; and organized the International Divine Healing Association, of which he was President from 1882 to 1888. He was arrested and put into jail numbers of times for protesting against wickedness in high and low places.

After engaging in a six months' evangelistic mission in Australia, he intended to tour the United States and other countries, having for his destination the city of London, in which an International Divine Healing Convention was to be held.

Dr. Dowie's Early Ministry in the United States

Dr. Dowie arrived in San Francisco on June 7, 1888, and did not have to wait long for opportunities to minister to suffering humanity.

It was on a Saturday morning, June 16, 1888, that among the many people wishing to interview him during his stay at the Palace Hotel, an aged woman appeared who had come with her crutch all the way from Sacramento, California, accompanied by her daughter. Her husband, having read of Dr. Dowie in the newspapers, urged her to go saying, "This is the old-time religion, or else it is all a lie. Go down and see if the Doctor is what they say he is, and if he is, you will come back cured."

The woman told Dr. Dowie that she was only "white trash," born in the South, brought up as a slave to work. She was beaten, half-starved by a drunken stepfather and grew up utterly ignorant of God. She looked at Dr. Dowie with tears in her eyes, ready to yield her heart to the Savior after Dr. Dowie had made plain the way of Salvation to her.

"Now will you just trust Jesus as your healer?" Dr. Dowie asked.

"Show me how," she replied.

"If Jesus were to enter this room now and present Himself to you, would you ask Him to heal you, believing that He would?"

"Oh, yes, Doctor," she said, "and I believe He would."

Doctor Dowie then told her that Jesus is invisibly present, for He said, "Lo, I am with you always." Doctor Dowie continued, "If that is true, He is now here in spirit and power."

"I believe He is," replied the woman.

Without another word Dr. Dowie knelt at her feet and put the diseased foot in his hand and prayed for her healing, saying to her; "In Jesus Name, rise and walk." She arose and walked several times across the room. Her daughter, who was a backslider, was restored to God.

As they were leaving, Dr. Dowie said, "You have left something behind, your crutch."

"I don't need it anymore. I am healed," she replied. She then walked away without it, more than eight blocks to her daughter's home.

Healing of Mrs. Deliah King

While holding a mission in the Presbyterian church of Oakland, a remarkable miracle of healing was wrought. Mrs. Deliah King—a woman who had suffered from chronic cancer, which had eaten into the larynx of her throat, and who had been given up by the doctors to die, was perfectly healed. After receiving the teaching on God's Way of Healing, she threw away her drugs and refused to place confidence in the arm of flesh. Then after prayer was offered by John Alexander Dowie, the cancer disappeared.

Although at this time, Mrs. King had reached the age of sixty-nine, she lived on for thirty-four years as an outstanding monument to God's miraculous healing and keeping power.

Between the years 1898 and 1890, John Alexander Dowie boldly proclaimed the message of Salvation, Divine Healing, Sanctification, in many different places along the Pacific Coast, all the way from Los Angeles to Victoria, B.C. In 1890, he arrived in Illinois, and made his home in Evanston.

Dr. Dowie's Ministry in Chicago

Chicago newspapers, the *Inter-Ocean*, the *Daily News* and the *Record Herald* attacked him as an impostor, and informed him that he was not needed nor wanted in the City of Chicago.

Continued...

At this particular time, as he was out to close a convention on Divine Healing and was delivering the final address on August 7, 1890, a lady at the furthest end of the large tent, held up a prayer request, came down the middle aisle, and gave it to Dr. Dowie, asking him to pray for Mrs. Jennie Padlock, a lady who was lying at home suffering from a fibroid tumor—the doctors having abandoned the case because amputation had set in.

John Alexander Dowie took this as a test of whether he should open a mission in the City of Chicago. Then and there, he knelt down and prayed for the lying woman. She was instantly healed, and lived for many years. The tumor, according to the description of a doctor, was almost as large as a coconut. It had grown fast to the blood vessels, and the spine, and protruded into her stomach that she was unable to take any food.

During the next three years, Dr. Dowie held missions in Minnesota, Canada, Maryland and Pennsylvania. At the World's Fair in 1893 was attracting millions to its gates in Chicago, Dr. Dowie decided to settle in Chicago and built a small Tabernacle near the World's Fair grounds (opposite the camp of Buffalo Bill).

Many times it seemed futile for him to endeavor to stem the tide of wickedness which was engulfing the great city of Chicago. One by one, however, men and women were brought to a genuine repentance and faith in Jesus Christ, giving up the use of liquor, tobacco, etc. Many wonderful miracles of healing were wrought in answer to prayer during those early years. One which was the

Healing of Amanda Hicks.

Miss Amanda Hicks, President of Antioch College, Kentucky, was suffering from a cancerous tumor, which had burst and discharged into the alimentary canals, with adhesions in many places, and had been given up by the doctors as incurable. Having learned of Dr. Dowie, she determined to go to him and was carried to the train on a stretcher and brought to Chicago. Prayer was offered for her by John Alexander Dowie and her terrible agony of months departed. After that evening she got up and walked about, and during the next few days, large quantities of cancerous matter were disengaged from her body.

Dowie Accepts Triune Immersion

Until this time, Dr. Dowie had advocated single Immersion as the form of baptism set forth in the Bible, but, after

making a more thorough study of the subject, he found that the Early Apostolic practice of baptism was TRIUNE IMMERSION — Baptism “into the Name of the Father, and into the Name of the Son, and into the Name of the Holy Spirit.” In May, 1894, he, himself, was baptized by Triune Immersion. On that same day, he then baptized 120 candidates by Triune Immersion. In August, 1894, he built Zion Tabernacle Number One, and on August 31st, the same year, began the publication of a weekly periodical called “Leaves of Healing.”

Arrested in Chicago 100 Times

The year 1895 stands out as a banner year in John Alexander Dowie's ministry in the city of Chicago. He had opened Divine Healing Homes Numbers One, Two and Three, and thus drew the fire of the Chicago Council and Aldermen upon himself. They demanded he take out a license for conducting a hospital or sanitarium, which he refused to do. As a result, he was opposed fiercely by the press and prosecuted by the officials of the city. He was arrested over 100 times in that year, frequently being taken from the platform while delivering addresses, put in the worst cells of Chicago's jails, and many so hated him they were even plotting to murder him.

John Alexander Dowie fought the battle single handed for the right, under the Constitution of the State of Illinois, to pray for the sick without medical interference; and this laid the foundation for the founding of the Christian Catholic Church (Protestant-Evangelical), which took place on February 22, 1896.

The Founding of the Christian Catholic Church

After leaving the pastorate in Australia, Dr. Dowie conducted preaching missions in many areas of the United States and Canada, encouraging those saved and healed to return to their own churches to give testimony to God's saving and healing grace. When he did feel compelled to establish a church home for many who had not been welcomed back into their churches due to their witness of Divine healing, Dr. Dowie was anxious to establish a church on the principles of Apostolic Christianity. He stated at the first Conference for the establishment of the Church:

“I never had any ambition to be the originator, the head, or the heart of a petty organization that should be just one more of the innumerable divisions of Christendom.

“But I have felt with a great, broad, catholic sympathy which God gave me from the beginning, and which God has broadened and widened and deepened throughout all the years, that I wanted, if ever I should return to organized church life; to get back to its primitive conditions, where the Church should be catholic, universal, all-embracing, in embracing all who were in communion with God by repentance and faith in our Lord Jesus, the Christ.”

As for the purpose of the Church, Dr. Dowie saw it as “the Divine agency in the building up of the family, the home, the city, the state, the world, the Church of God, until the whole world is redeemed through faith in the Christ, by the power of the Holy Spirit, working in and through the Church of God.”

How the Christian Catholic Church in Zion Should Be Formed

“I believe, first of all, that it should be formed of all persons who are willing to come together upon this BASIS:

“That (1) they recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

“That (2) they recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in the Christ for salvation.

“That (3) such persons must also be able to make a good profession, and declare that they do know in their own hearts that they have truly repented, and are truly trusting the Christ, and have the witness, in a measure, of the Holy Spirit.

“That (4) all other questions of every kind shall be held to be matters of opinion and not matters that are essential to church unity.”

Dr. Dowie's concern was that not one Christian be “shut away from the Table of the Lord,...because the Church of the Christ is already formed of all who are in Him.”

Though Dr. Dowie expressed that he desired to have a “broad” church, so that people with differing views on Divine healing, baptism, etc., could enter and later be taught, he did not want it so broad as to receive into membership those who engaged in the traffic of liquor or tobacco or used the same. That would be an evidence that they had not fully repented or were fully trusting Christ for salvation.

“I cannot believe in the Christian

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character of any man when I know that that man has deliberately cast a vote for the saloon. I do not think he ought to have membership in this Church, and I should suspend him from fellowship and bring the matter before the proper tribunal. I should at once suspend a person who should engage in the tobacco traffic or the liquor traffic, and I should ask the Church to dismiss him if he did not repent.

"I should say that the man who sells the stuff that makes whiskypots and stinkpots had better be outside the Church. I will say it at once. I shall not have anything to do with a man who manufactures the stuff that makes stinkpots, or who is a stinkpot. I decline to have him in my house as an intimate friend, and I decline to have him in the Church of God. Such an one has no business in the Church of God, for he is doing the Devil's work."

About Secret Societies

Dr. Dowie stated: "I am absolutely opposed to secret societies, root and branch. I will not say that a man cannot be a member of the Christian Catholic Church in Zion who may be connected with some form of secretism. But I will say that it is my judgment that such a man is sinning against God in belonging to a secret oath-bound organization. Our Lord Jesus distinctly and positively said: 'In secret have I done nothing.' I cannot understand how any brother, with the clear, plain Word of God in his hand, can go into secret societies and call men brothers whom he believes are going to hell. Secret society men are like the persons who drink whiskey and smoke tobacco; they may be Christians, but they consort with devils and I cannot quite see where their Christianity comes in."

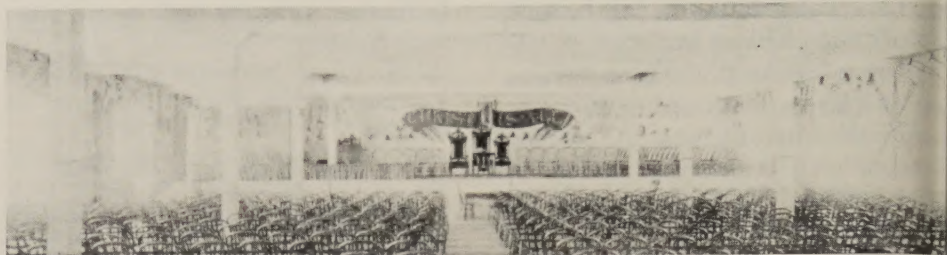
Some have misinterpreted Dr. Dowie's desire for a "broad" or "catholic" [universal] church to include a very wide range of theological positions or personal practices. We have already seen that this is not the case. A study of the "Basis for Fellowship" and the "Charge to the Church," also contained in this issue, refutes this view. He held to a high view of Scripture and demanded that all doctrine be accountable to or supported by Scripture. He also insisted that a person know for sure that they had truly repented and were truly trusting Christ for salvation and "must also be able to make a good profession." In other words, their life should in some definite way back up their confession of faith. "All other questions of every kind shall be held to

be matters of opinion and not matters that are essential to church unity."

Adoption of Resolution for Organization

On the morning of February 22nd, 1896, the resolution was unanimously adopted, calling upon Dr. Dowie to proceed with the organization of the

Church and to enroll the members. That afternoon, all 370 present and very many not present, who had filled out application for membership forms, were personally received into the Christian Catholic Church by Dr. Dowie. Following the enrollment, the Lord's Supper was celebrated, after which Dr. Dowie gave his charge to the Church. ✠



GOD'S HANDWRITING ON THE WALLS OF ZION

This picture, taken from "Leaves of Healing," November 1, 1895, is from Zion Tabernacle No. 2. Over a thousand feet of wall space has been decorated with crutches, trusses, boots, plaster casts, etc. of every size, as trophies of God's healing grace.

Dr. Dowie stated: "These are real, visible, and outward evidences of a real, invisible, and inward faith. This age calls for proofs. Here they are: and the living witnesses who once wore these things have placed their evidence on record, and they have never been contradicted."

(The following is slightly condensed due to length)

General Overseer John Alexander Dowie's Charge to the Church at the Time of the Founding, February 22, 1896

Invocation

Let the words of my mouth and the meditation of my heart be inspired by Thy Spirit, and be acceptable in Thy sight, and profitable unto these my brethren and sisters in fellowship now together in this Church, and to all to whom these words shall come. For the sake of Jesus.

Basis of Charge

I shall read you two portions of the second chapter of the Acts of the Apostles as the basis of this charge to the Christian Catholic Church in Zion now present, and to all its members everywhere.

I trust that God will Himself inspire my comments thereupon, for which I cast myself upon Him, expecting the guidance of the Holy Spirit, through simple faith in Jesus Christ, in accordance with the will of God, our heavenly Father.

I call your attention first to the words contained in the second chapter of the Acts of the Apostles, following the sermon of the Apostle Peter, on the Day of Pentecost, the 41st verse:

"Then they that gladly received His word were baptized, and the same day there were added unto them about three thousand souls."

What Did They Do When They Were Added?

The 42nd to the 47th verses give the reply:

"And they continued steadfastly in the Apostles' Doctrine, and fellowship, and in breaking of bread, and in prayers."

And fear came upon every soul: and many wonders and signs were done by the Apostles. And all that believed were together, and had all things common. And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

Praising God and having favor with all people. And the Lord added to the Church daily such as should be saved — (or as the Revised Version and original reads: And the Lord added together daily by day those that were being saved.)

I especially call your attention to the words:

"And they continued steadfastly in the Apostles' Doctrine and Fellowship, and in breaking of bread, and in prayers."

Continued...

Beloved in the Christ, I feel today that this upper room, we who are many more in number than the one-hundred twenty in the Upper Room in Jerusalem on the Day of Pentecost, we who are the advance guard of this Christian Catholic Church in Zion, may well rejoice that we have been added to the Lord, and we have come together in fellowship in His name, to extend His kingdom and glory.

I cannot, therefore, speak to you and to our absent fellow members and to the thousands who will follow them, from words more appropriate than those concerning the principles of action which aided the Church in the days of its primitive Purity, Peace and Power.

Steadfastness in Apostolic Doctrine

The first thing, therefore, is to remember, that we, if we are to be strong, are to "continue steadfast in the apostles' Doctrine."

I feel that I should not be a faithful General Overseer of this Church, unless I gave you this fundamental teaching, that if you, my brothers and sisters, are to be strong in the Lord and in the power of His might, and to be what I have prayed God you may be, I say, if you are to be a pure and powerful people, by which the Lord can do the same work that nineteen centuries ago was done by and through the Primitive Church, *then you must be steadfast in holding fast to the Apostolic teaching.*

There is no reason why it ought not to be so; I see no reason why in these times of Restoration of All things, we could not claim the restoration of every primitive Power, and ask God to make the Christian Catholic Church in Zion the Church as full of the Holy Spirit as the Church was in Jerusalem long ago. (amen.)

May it be filled with the primitive powers and gifts that will make Chicago what made Jerusalem, to know that the Christ is Lord and God. (Amen)

If that is to be so, let us understand that we must not only receive the apostles' Doctrine but we must *continue steadfastly* in the Apostles' doctrine.

Hence it is my duty in this Church to lay before you some of the essential and fundamental requirements of the apostles' Doctrine, for the first thing that the Holy Spirit impressed upon the Church was the necessity of following the footsteps of their leaders whom God had called to the Apostolic Office.

Repentance

Beloved friends, the first principles of the Gospel were laid down by the Apostle Peter, under direct inspiration of the Holy Spirit, in answer to the cry of a conscience-stricken multitude who cried out, "Men and brethren, what shall we do?"

They saw the need of *doing* something.

Whenever the heart of a sinful man is awakened to the consciousness of guilt, of separation from God, of violated law, and of impending penalty, doom and damnation, that heart cries out, stung to the quick with grief and shame and sorrow, "What shall I do?"

Someone must give an authoritative reply, and the first portion of the answer of the Apostle Peter was REPENT.

Therefore, the First Plank in Apostolic Doctrine is Repentance.

It is the first word that must ring out from every pulpit of the Christian Catholic Church in Zion, and from my lips as General Overseer of this Church, to a world dying in sin.

To Chicago that lifts itself like Capernaum to heaven, and thus is in danger of being cast down into hell, I cry, and this Church must cry, Repent!

Hell can be found to have a gate in every street, and the great multitudes of this city are flocking through these gates.

A terrible Hell burns in men's bosoms now, and even here the depths of infamy and horrible despair into which sin has plunged them are unspeakably horrible.

A future Hell will only be a continuation and aggravation of that Hell in which they are now.

Therefore we have to cry, Repent! to a world in sin, that is, in the power of Hell; a world with lying tongues, with false lips, with unclean hearts, with diabolical passions running rife in every form.

Murder stalks in every street.

Crime, hypocrisy and iniquity abound.

The first word in Apostolic Doctrine is Repent!

Remember that it is Also the Beginning of the Gospel.

Read with me the first words of the Gospel according to St. Mark.

"The beginning of the Gospel of Jesus, the Christ, the Son of God; As it is written in the Prophets: Behold I send My messenger before Thy

face, which shall declare Thy Way before Thee. The Voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. John did baptize in the wilderness and preach the Baptism of Repentance for the remission of sins.

And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins."

That is the beginning of the Gospel, and, therefore, it is the first plank in the Apostles' Doctrine—REPENTANCE.

The Primitive Church was blessed by continuing to place Repentance toward God and man in the forefront of its Teaching.

It is the First Plank in the Christ's Own Teaching.

In the 14th and 15th verses of that 1st chapter of Mark, of which chapter I have quoted the first portion, it is written:

"Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: Repent ye, and believe the Gospel."

Repentance first, Faith next.

I scarce need say more; but if I should need any further proof I should call your attention to the whole of the Christ's teaching in the Gospels, which prove that the Divine Life begins with Repentance.

He said: *"I am not come to call the righteous but sinners to repentance."* *"Except ye repent shall all likewise perish."*

As He sent the Twelve and the Seventies, two and two, before Him into every place and city whither He Himself would go, He said, *"As ye go say, Repent ye, for the Kingdom of Heaven is at hand."*

Let us preach, and by the grace of God, if need be, let us ourselves practice a True Repentance. (Amen.)

Personal Charge

If there is anything yet, beloved, wherein we have sinned against wife or husband or child or anyone else, let us kneel at the feet of God and ask for grace to go humbly to our fellow man and say, Forgive me, I have sinned.

Repentance! Repentance!! Repentance!!! It is the Door of Salvation in the Christ!

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The very next thing that the Apostle Peter said after he said "Repent" was "Be baptized every one of you, in the Name of Jesus for the remission of sins."

If a man repents and rests in the Christ alone for Salvation, I believe he is saved.

But Baptism is essential to a full Obedience and to the indwelling Power of the Holy Spirit in His fulness; for the Apostle adds to the Command a Promise, namely, "And ye shall receive the gift of the Holy Spirit."

Beloved friends, the Apostolic Doctrine then teaches that

The First Thing After Repentance is Obedience.

You will notice that the Apostles very emphatically declare that Obedience of Faith is the condition of receiving the Holy Spirit.

Take, for instance, the Apostolic Doctrine on that matter as set forth by the Apostles themselves a little later, when they were brought before the Council which had conspired to crucify the Christ.

The story is told in the 5th chapter of the Acts of the Apostles from the 12th to the 42nd verse.

After great works had been wrought through the Apostles, they were arrested and put into prison, from which they were brought forth by the angel of the Lord and commanded to speak in the Temple to the people the Words of Life.

The cruel Council sent to the prison for the Apostles, and the messengers found the prison doors shut and no man within.

While they were telling this to the Council, other messengers came and said, "The men whom ye put into the prison are standing in the Temple and teaching the people."

When they were again arrested and brought before the Council the high priest said, "Did we not straightly command you, that ye should not teach in this Name? and behold ye have filled Jerusalem with your Doctrine."

How glad we are that we have that fact from the lips of the enemies of the Church and of the Apostles.

That is what we must do; we must fill Chicago with the Doctrine of Repentance toward God and Faith in the Lord Jesus, the Christ.

Peter and the other Apostles answered and said:

"We Ought to Obey God Rather than Men."

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand for to be a Prince and a Savior, for to give Repentance to Israel, and forgiveness of sins; and we are His Witnesses of these things and so is also the Holy Spirit, Whom God hath given to them that obey Him.

Repentance is to be followed by Obedience, by Baptism for the remission of sins, and that is followed by "Gift of the Holy Spirit."

That is Apostolic Doctrine.

I desire you to repeat the 21st and 32nd verses with me:

"Him hath God exalted with His right hand to be a Prince and a Savior for to give Repentance to Israel, and Forgiveness of sins and we are Witnesses of these things and so also is the Holy Spirit whom God hath given to them that obey Him.

Brothers and Sisters, have you by the power of the Holy Spirit, repented?

People — "Yes."

General Overseer—Are your sins forgiven?

People — "Yes."

General Overseer—Then listen. "And we are God's Witnesses of these things."

We are to be Witnesses in Chicago of Repentance, and of Forgiveness of sin, and of many other things that the Christ is exalted to do.

The Holy Spirit is also a Real Witness.

Beloved friends, if we are the only Witnesses, if the Holy Spirit does not witness for us and back up our Witness, where shall we be?

But the Holy Spirit comes with me tomorrow into the Auditorium and takes my feeble form, my feeble brain, my feeble spirit, and my feeble words; and if He takes possession of me, and gives me the power of God Himself, then He will send those feeble words home to the hearts of the people with overwhelming power and the people will know that the Holy Spirit is there.

Beloved, I therefore say, with divinely imparted Authority, that Repentance, and the Obedience of Faith, in Baptism and all other Divine Commands, are the first two planks of Apostolic Doctrine.

Faith is Obedience, and it Enables the Church to Obey God in Everything.

Faith does not merely say, "Lord, Lord," but does the things that He says.

Jesus said, "Why call ye me Lord, Lord and do not the things I say?" But the Faith that calls Him Lord in the power of the Spirit, goes and does these things.

Some of the things that God calls us to do and to endure seem to be absolute impossibilities.

Not long ago, in this great and wicked city, when I was arrested, there was not one word being said in my favor except by a comparative few, principally of the dear ones round about me who loved me and had been healed through my agency. You were among these few hundreds, or several thousands at the most, but your voices were almost lost in the roar and the strife of our many adversaries in this great city.

Every vile newspaper was crying "Fraud, cheat, impostor, liar, thief, convict, blasphemer" and every evil and false word that could be said.

There was a combined attack made by the press, pulpit, police, doctors, drugs, devils, and evil men of every kind.

The majority of good men and good women were deceived by the Devil's lies, and many professed Christians were clamoring for my extinction; "Get him out, drive him forth!" was the cry which rang through the papers.

But I will tell you what God showed me today. I was reading this morning how God had spoken words of comfort to one of His ancient prophets, Ezekiel, when that prophet was cast down because the task that God set before him was so terrific that he quailed before it.

"He was sent to a rebellious people, and he did not see how he could possibly succeed in his task. God then sent him this comforting assurance: '*Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an Adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.*'"

When I read that I said, "O God, make my forehead as an adamant harder than flint, for there is a wall, and you tell me I am to go through it, and I will go through it." [Laughter and applause.]

We are called upon to "obey God rather than man." Vile men, who sometimes get diabolical wickedness framed into so-called ordinances or laws.

Continued...

There are laws passed that are not laws in any sense, such as the Ordinance of the city of Chicago, which we fought and proved upon appeal to be a violation of law and to be unconstitutional.

It was so declared by the Supreme Court, but if it had not been so declared it would have been unconstitutional all the same; for the Lord Jesus, the Christ, has bidden us to go forth and teach, and lay hands, in His Name, upon the sick, and they should be healed.

We are doing it, and we shall continue to do it. We shall teach and preach, and practice a Full Gospel, and we shall live; and if need be, beloved friends, we shall die; for we must obey God rather than men, come what will. [Applause. Amen.]

There are a great many other things, too, in connection with the Apostolic Doctrine, such as the

Communion of the Lord's Table in the Breaking of Bread

Beloved friends, I believe that we have not sufficiently realized the glorious privilege of that Ordinance of which we have just partaken.

It is not like the Ordinance of the believer's Baptism, for that can be properly administered but once; but this Ordinance is the continuous feast of the broken, sinless body and of the sacred blood of the Lord Jesus.

It is the occasion and emblem of unity.

We love to meet together to break this bread, drink this wine, and to feel the fellowship of love; and we shall also increase on ordinary occasions in this Christian Catholic Church in Zion, not only those who are in immediate fellowship with us, but all God's children, that they may come to their Father's Table, to their Lord's Table, and rejoice in that communion, by the Holy Spirit, who is the Real Presence with us always.

But there are times when we must break this bread together as a little company like the one hundred twenty, when they met in the Upper Room; and today is one of those seasons, sacred to our immediate family.

They continued steadfastly," not only of the Apostles' Doctrine" but in their fellowship.

Oh how sweet is that word Fellowship. I want to be in Fellowship with the Little Children.

I want them to feel that the General Overseer of their Church loves them, and I want them to feel, in all the times, that they have now entered into

fellowship with me.

I want you all to feel that my time, my talents, the money with which I am entrusted and all the power I can exert for good shall be employed to bring you into Fellowship with God, and into Fellowship with me.

I believe that I can truly say that our fellowship is with the Father and with His Son Jesus, the Christ.

Brothers and sisters, I will give that word Fellowship a very wide meaning before we get through.

I want that you and I shall enter into *Fellowship of Service for the Christ*—that you follow me when I shall take from among you Seventies to go from house to house throughout Chicago.

I shall have you carefully trained, and shall ask you to help train yourselves for the Christ's service, by searching the Word, by knowing the best means of approaching men, and by knowing how to pray and to speak the Word of God so that you may go out two and two and help men to find God.

I not only want that, but I want

Fellowship in all the Great Sweep of a Great Church's Work.

I want fellowship in the visitation of our brothers and sisters and especially when they are sick and sorrowing.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness: considering thyself lest thou also be tempted."

Jesus said, "*What man of you having a hundred sheep if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?*"

We must go after that erring brother or sister who has got among the sinful, for that brother may have lost his way by a wicked woman, or that woman may have erred because of some wicked man.

Fellowship must extend to our necessities.

Is there one among us who has become poor, then let us have the Fellowship of Love in helping the poor.

Let us relieve all that we are able to relieve.

We must part with some of our own bread, if need be, to give bread to others, and we must do without a second coat, if it is needful to give clothing to another.

This is Apostolic Doctrine: "Do good unto all men as ye have opportunity; but

chiefly unto those that are of the Household of Faith."

Fellowship means that we shall love one another.

In Prayers

"Continue steadfastly in the Apostolic Doctrine and fellowship, in the breaking of bread, and in PRAYERS."

The key to the whole situation is prayer.

O my people, listen!

If by the grace of God I can teach ten thousand men, a hundred thousand men and women, a million men and women and children to pray "the prayer of faith that saves the sick,"—the prayer of faith that reaches God and comes down in immediate blessing—what a power that will be in the emancipation of the world, from the slavery of sin and disease and death and hell and devils.

The secret of Power is to know how to pray:

The early Church was a church of spiritual giants, because they knew how to pray, they knew how to reach God.

They touched the dynamos in heaven by the wire of prayer, and the Heavenly Powers came down that drove sin and disease and death and hell before them like chaff before the wind.

Friend we need that spirit, we need prayer, and this Church must be a praying church.

Foreshadowings.

Brothers and sisters, we shall pass through great persecutions; we shall be tested; we shall be tried; we shall be abused; we shall be passed through the fire.

But we shall go out from these trials purer, and we shall go out for God.

We will walk together in the ways of the Lord, and multitudes shall "ask the way to Zion with their faces thitherward."

I Must Now Constitute This Church in the Name of the Lord.

All present will please stand. (All stood.)

Brothers and sisters, listen!

I Charge You in the Sight of God

who preserveth all things that live, before Jesus, the Christ, who before Pontius Pilate witnessed the Good Confession, that you keep this Commandment: "Follow after Righteousness, Godliness, Faith, Hope, Love, Patience, Humility and Purity in all things, be faithful to God unto death, continuing

Cont. on next page

steadfastly in the Apostolic Doctrine and fellowship, in the breaking of bread and in prayers; follow the Christ fully. I charge you in the Name of the Father and of the Son and of the Holy Spirit.

Questions

I ask you in the Name of the Lord Jesus, the Christ, do you promise to obey this Charge as God enables you? Can you say, I do?

All answer—"I do."

General Overseer—Then kneel and pray with me.

Prayer of Consecration

Our God and Father, in Jesus' Name we come to thee, believing that we are, and that we shall be kept in the Fellowship and in the Love of God, our Father, of God the Son, and of God the Holy Spirit. Give unto us grace to keep us unspotted from the world, united in heart, in tender sympathy, in earnest work for Thy Church, and for the salvation, healing, cleansing and the blessing of multitudes in this city and land and throughout the world, and in the generations to come. Make us faithful as fathers, as mothers, as sons, as daughters, as brethren, and as sisters, compassionate, wise, prudent, patient, faithful, loving, true, tender, and pure in heart, like unto Jesus, by the power of Thy Spirit. Wherein we differ, let us differ in love from our brothers and sisters in the Christ who are in other parts of Thy fold, and bring Thy people into unity that there may be one fold, one flock, with Jesus, the Christ, Thy Son as our One Shepherd.

Give unto Thy servant, the General Overseer of this Church, the grace he needs; keep him humble, faithful, pure, hopeful, loving, wise, and give him strength in spirit, soul and body that he requires for this work. For Jesus sake. Amen.

Remain on your knees, and let there be silent prayer for needed grace.

Declaration of the Constitution of the Church

Amidst profound silence, the General Overseer spoke as follows:

In the Name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the Will of God, our Heavenly Father, believing that I am thereunto called as the General Overseer of this flock, not only in this place, but in all the cities and villages and states and countries where persons have applied or shall apply for fellowship, I do now constitute this Church as a gathering of believers under the title of the

Christian Catholic Church in Zion.

I pray that all ye who are now gathered and all who shall yet gather into this Church shall fulfil the great design of our Lord and Savior, that we may be One as He with the Father is One, and with the Eternal Spirit, that we may be One in Him.

May this Church be divinely endowed with the nine Gifts of the Holy Spirit, with the word of Wisdom, the word of Knowledge, Faith, Gifts of Healing, Workings of Miracles, Prophecy, Discernings of Spirits, Divers kinds of Tongues and Interpretation of Tongues, and with the gift of Love which is the crown of all that precious gift which enables the Church to fulfil all.

With that love let these gifts be exercised and this Church go on to the glory of God, the Father, in the Name of the Lord Jesus, the Christ, and by the power of the Holy Spirit. Let all the people say Amen. (Amen.)

The hymn, "Onward Christian Soldiers," was then sung.

The General Overseer then pronounced the Benediction.



ZION TABERNACLE, (The Little Wooden Hut), 251 East 62nd Street, Chicago, where Dr. Dowie began his ministry in Chicago in his own quarters in August of 1894.

In Memoriam

Mr. Carl Boehmke, November 17, 1985, in Tucson, Arizona.

Mrs. Bertha Richards, nee Gandt, November 22, 1985, in Waukegan.

Dorothy Louise Crain, December 18, 1985, in California.

Mrs. Leslie (Catherine) Avery, nee LaBelle, December 19, 1985, in Wisconsin.

Mr. David McElroy, December 19, 1985, in Zion.

Dave McElroy, Director of Zion Concert Band, Dies at 84

A few hours before Dave McElroy was to direct the Zion Concert Band for their annual Christmas Concert, he quietly passed away at home on December 19, 1985. Dave and Ruth had spent the morning getting things ready for the Concert and Dave felt he would take a little rest in the afternoon. Later, recognizing he was too weak to direct the Band, Ruth called Phil Davis to take over. Learning that the responsibilities were taken care of, Dave relaxed and passed into the presence of God. He was 84.



Zion Band — Dave McElroy

For the past several years, he directed the Zion Concert Band in as many as 30 performances a year for patriotic events, at nursing homes and hospitals.

Born in Chicago on February 4, 1901, he had lived in Zion for 83 years, having himself become a playing member of the Zion Concert Band at age 15. He was former director of the Zion Grade School Band, Zion High School bands and the Zion Junior Band, and took the latter group to appearances nationwide.

A past winner of Zion's Golden Deed Award and once its Father of the Year, he is survived by his wife, Ruth, three daughters, ten grandchildren and twelve great-grandchildren.

Funeral services were held at the Christian Catholic Church sanctuary on Sunday afternoon of December 22nd with General Overseer Roger W. Ottersen officiating. The Zion Concert Band paid tribute to their leader by playing selected hymns at the Service. A host of other friends paid tribute by their presence.